1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

SOCIAL ORGANIZATION AND SOCIAL USAGES OF THE INDIANS OF THE CREEK CONFEDERACY

By JOHN R. SWANTON

INTRODUCTION

114 In Bulletin 73[1] I reviewed the history of the Indian tribes which
•[121] constituted temporary or permanent parts of the Creek Confederacy, and extended consideration to some of the peoples beyond with which they had intimate dealings, the tribes of Florida, and the Chickasaw, even including a brief mention of the Choctaw. This work was mainly an objective study, based upon Spanish, French, and English documents—the story of these tribes as related by the Europeans who came in contact with them.

A similar history of the same peoples from internal sources is, of course, impossible, the nearest approach to it being in the so-called origin or migration legends which contain but few facts of real historical value and must be assumed to apply only to a relatively recent period. A substitute for them must be sought in the archeological record left by the tribes as interpreted through an intensive study of the ethnology of their living representatives.

I have incorporated all of the Creek origin myths which I have been able to collect into the present paper. The rest of the space is devoted mainly to a discussion of the social and political organizations of the Creeks and their general social customs and usages.

The greater part of the present material was collected within the limits of the former Creek Nation, Okla., between September, 1911, and May, 1912, and on several shorter trips during the years immediately following. 115 In this connection I wish to render a most grateful tribute to George Washington Grayson, the most prominent and intelligent of all Creek Indians of his time, their representative in every important conference and at every crisis in their affairs, and at the time of his death chief of the nation. He was deeply interested in the history and ethnology of his people and did everything in his power to facilitate the work of all students of them. He rendered most valuable service to the late Albert S. Gatschet, and afterwards did everything in his power to assist the investigations of the writer, as well as to render his visits personally comfortable and intellectually delightful. For much of the included material Mr. Grayson is responsible, directly or indirectly, and the author wishes that it be con-

[1] [see bibliography, p. 472, category 116. -- Analyst]

3:Swanton E-5 (1911-12, 1929)1931 NN11 Creek NN11

MODERN SQUARE GROUNDS OF THE CREEK INDIANS

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(With Five Plates)

The writer has already published descriptions of many of the square grounds of the Creek Indians, the sacred areas where their busks and other annual ceremonies took place.[1] In collecting this material, however, my endeavor was to learn the most ancient arrangement of the several grounds and the arrangement of those grounds no longer in use. During the summer of 1929 I visited the Creek country again to secure information regarding the organization of the extant grounds. This work duplicates and supplements the earlier to a considerable extent, but the main purpose was somewhat different.

Besides the three Yuchi grounds, now in the vicinity of Kellyville, Bixby, and Depew, respectively, with which I did not concern myself, there are, or were in 1929, 17 square grounds, as follows: Abihka and Otciapofa near Henryetta; Nuyaka north of Okemah; Łałogálga[2] or Fish Pond and Ásilanabi west of Okemah; two Tulsa grounds near Holdenville; Tukabahchee at Yeager; Łapłáko near Wetumka; Alabama east of Alabama Station on the Frisco Railroad; Eufaula west of Eufaula; Kasihta east of Okmulgee; and Hilibi, Kealedji, Okchai, Pakan Tallahassee, and Wiogufki about Hanna. Abihka, Otciapofa, Nuyaka, Łałogálga, Kasihta, Hilibi, Pakan Tallahassee, and Wiogufki were visited, and new information obtained regarding all of the others except Eufaula, of which I secured very good descriptions 17 years before. The Eufaula ground, that of Ásilanabi, one of the Tulsa grounds, Tukabahchee, Alabama, and Okchai were visited in the winter of 1911-1912. Kasihta is the only square ground representing the Lower Creeks now maintained. It was not in existence during my earlier work in the Creek Nation, nor were Łapłáko or Kealedji.[3] These two last and the Yuchi grounds are the only ones that I have not seen. I was present at part of the busks at Otciapofa, Nuyaka, and Pakan Tallahassee. Not much attention was devoted

[1] 42nd Ann. Rep., Bur. Amer. Ethnol., 1924-25, pp. 204-296, 1928.
[2] In the present paper, á indicates the obscure a in such a word as ability, and ł or Ł is a surd l approximating thl in English.
[3] But see p. 35 regarding the former.